

CHRISTMAS 2020

and the two comings of Christ

Merry Christmas!
12-25-2020



I have dedicated many years to reflecting upon Christmas, its symbolism, its message, from the historical point of view and from the intimate esoteric point of view.

Christmas of this year 2020 seems so different because we are in a pandemic that is revealing many things: external and internal, social, cultural, religious; that this cannot be a Christmas like the others.

I do not mean it is a good or bad Christmas, but that it will be a different Christmas. That is why, on this occasion, I title this reflection CHRISTMAS 2020 AND THE TWO COMINGS OF CHRIST, and with this title I greet everyone, wishing you all a Merry Christmas on this 25th of December.

The word Christmas comes from the Latin *nativitas* and means "birth". And when Christmas is associated only with the physical birth of Jesus, it therefore loses its deep cosmic-esoteric meaning. For this reason, nobody would accept that Christmas is above all an event to be lived in us.

It is as if, definitively, to say Christmas is to refer exclusively to the birth of Jesus, completely forgetting the birth of Jesus, Jesus' Christmas, is an invitation also to live one's own. That is why this event remains as something of the past, as a party just to conclude a year.

It has been through the Gnostic Christianity of Venerable Master Samael Aun Weor that we have been able to comprehend what the Christmas of the quiet heart is, in the individual duly prepared for it—be it male or female—, whose main condition for it is that of the conquest of the esoteric degree of "MAN" — and "Man" should be written in capital letters — and it does not refer exclusively to the man-masculine, but also to the man-woman-feminine.

It is evident; therefore, that only a Gnostic understands the esoteric Christmas, and gradually comprehends it in so far as he enters and passes through the Initiation of Tiphereth. And at this point I say: "I'm really sorry not everyone can understand and comprehend the true meaning of the inner Christmas."

Because when referring to the initiation of Tiphereth in Kabbalah we forget that exists the initiation of Malkuth, corresponding to the physical body; the initiation of Yesod, corresponding to the vital etheric body; the third initiation, or of Hod, corresponding to the astral body; the fourth initiation, or of Netzach, corresponding to the mind or mental body; and, of course, the initiation of Tiphereth.

One reaches the initiation of Tiphereth to live Christmas when — as I will explain later — the Direct Path is taken.

And thank goodness there is an international Gnostic movement with its Gnostic associations and missionaries, with a theoretical and practical study program that very well explains what the humanoid, the Man and the Super Man are in itself, and where the esoteric Christmas is also taught. This said, I move on to this important topic.

The two comings of Christ complement each other very well. The first coming is that of the inner Christmas, always accompanied by the collective (the one lived by the people); while the second coming is that of the individual and also collective Apocalypse. For this reason, Christ is born to die and resurrect for love of humanity. Being the point of union between both comings of Christ, the Eucharist.

Eucharist that is understood as a Holy Sacrifice. Eucharist that we will see is a pact, it is a ritual; it is a very important sacrament connected with Jupiter. The Eucharist or Holy Gnostic Unction allows us to comprehend

this pact of bread and wine, symbolic. Better yet, of suffering in the flesh and of great pain in the blood.

For this reason, it is called Holy Sacrifice, a sacrifice or sacred work made with so much love as to connect with the apostles, internally with the different parts of the Being, which are basically 49 and that relate to the twelve apostles, with the Zodiac. And thus it will give meaning to the reason why that child is incarnated, that Christ is incarnated; that Jesus Messiah has come.

Therefore, the Last Supper is as important as is Christmas and the Apocalypse. And if Jesus' Christmas is an invitation to live one's own Christmas or birth of the intimate Christ, the Last Supper with the Christ is to sign with the Eucharist a "blood covenant" with the different parts of the Being and with humanity. And through said pact of blood and flesh be able to escape from the "collective Apocalypse" as to better live the individual Apocalypse.

It is worth recalling (this we know gnostically) that we associate the Eucharist with the very same sexual alchemy. In sexual alchemy, in sexual tantra, in sexual magic, he and she, when they come together are celebrating the Last Supper. He and she, when they unite, in their midst, is found the flesh of the Lord and his blood, the bread and the wine, that later will become the solar physical body, the solar etheric body, the solar astral body, the solar mental body, the solar body of will, and that with the birth of the Christ these solar bodies become bodies of light.

The birth of the intimate Christ, in the initiation of Tiphereth

After the fifth initiation of fire or serpent of the causal body (will), two paths appear before the initiate: the direct path and the spiral path. If the initiate or authentic Man chooses the direct path, now he will be able to live the initiation of Tiphereth, that is, to live the esoteric Christmas in his soul.

I insist on speaking of the inner Christmas, about the revelation that comes from it, as to be able to comprehend the very same collective Christmas and to be able to directly comprehend not only the individual but also the collective apocalypse.

In his book "Tarot and Kabbalah", chapter 48, V.M. Samael Aun Weor speaks to us about this initiation of Tiphereth. There, the Master tells us how he lived this important cosmic event, which was only the beginning of his path to Christification.

The interesting thing is that this happened in the year 1954, the same period of the incarnation of the Logos Samael in his bodhisattva Aun Weor. If we study the works published by our Master from that year 1954, for example the different Christmas Messages that followed (see the book *Gnosis in the 20th Century*), *Christ Will*, and others, we notice the change his Gnostic message underwent with the incarnation of the intimate Christ.

It calls my attention with great interest, as a sensation of intuition, that the event of October 27, 1954, be so linked with- if not to say is the same - initiation of Tipheret. It is as if what was lived in the Sierra Nevada of Santa Marta (Colombia) in that year and in that month (1954, October), the external event itself, as experienced by one of his disciples, how Samael unites with Aun Weor, was the external aspect; which by the way, the Master never commented on any of his books.

And if we have transmitted it from generation to generation of students, it is because that is how it came to us from the Sierra Nevada, and how it is written in the history of Gnosis, but it is the Master, in his book "*Tarot and Kabbalah*," the Initiation of Tiphereth, who narrates the event in a different manner—more direct, more personal, more intimate—between himself and his intimate Christ, with the presence of the Divine Mother.

"After the fifth Initiation of Fire, I had to be called by my Divine Mother Kundalini; she had the Child in her arms. I made a certain esoteric petition, and she answered me: "Ask it of the Child," and I asked the Child what I had to ask.

Subsequently, I was able to receive the Initiation of Tiphereth that is after the fifth Initiation of Fire. Then, that Child which I had seen in the arms of his mother—my Divine Mother (since each of us has his very own)—penetrated within my organism by the marvelous doorway of the Pineal Gland, which Descartes called the seat of the Soul. In this case my body became the stable where the Child was born, where he came into the world.

I can say to you that in the beginning one does not much notice the presence of the Child within oneself. He is born amongst the animals of the stable, which are none other than the animals of desire, the passions, the vices and defects which keep the consciousness bottled up, that is, the elements which make up the "pluralised I". The "I" is constituted by animal elementaries, which are nourished from the inferior substances of the lower animal depths of man, there they live and multiply. Each Animal elementary represents a certain defect; these constitute that which is called ego, the animals of the stable where the Child God is born to save the Man".

Wonderful the way in which the Master narrates its own incarnation of the intimate Christ; this must be read many times and meditated upon, and remembered every Christmas, because it is important to live it in the inner Christmas.

Example of the change the message of V.M. Samael Aun Weor undergoes at that time, is the text that follows:

*Useless would have been the birth of Christ in Bethlehem
if he is not born in our heart as well.
Useless His death and resurrection in Holy Land would be
if he does not die and resurrects in our heart also.
That is the nature of the Salvator Salvandus.*

*The Intimate Christ must save us,
but save us all from within.
Those who await the coming of Jesus of Nazareth
in a distant future, are mistaken.
The Christ must come now, from within;
the second coming of the Lord is from within,
from the very depth of the Consciousness.*

*That is why what he said is written:
"If you hear someone saying,
in the public square is the Christ,
do not believe. And if they tell you:
he is there in the temple, preaching, do not believe".*

*It is that the Lord will not come this time from the outside,
but from within;
he will come from the very depth of our heart
if we prepare for it .*

V.M. Samael Aun Weor

Now, and as a testimony of the same, I tell my own experience about the inner Christmas, and with it I conclude all this reflection that is only an introduction to everything that has been said about Christmas in our studies of Gnosis, especially from the V.M. Samael Aun Weor:

*«Another Christic scene of great transcendence is that occasion when,
being in the superior worlds, I am called to go urgently to the temple of
my Father.*

When I am crossing the door of that sacred place, regally decorated, I hear the pitiful and desperate cries that resound throughout that great mansion: it is a crying child, it is my intimate Christ.

As if I knew that place, I follow the long corridor, turn to my left and there I see some ladies who take care of the child. They have stepped aside for a moment as to make way for me.

I continue to the left and go through a door; now I am in a tender room, with a high ceiling, large curtains, a bed in the most classical style, but I don't have much time to delight in this; the child's cries are desperate screams that pierce the room.

I quickly take in my hands a robust child with divine white skin, with the celestial gaze of a pure sky, who says to me: —"When will I join you?" I answer: —Now, right now! Then he says to me, surprised at my certainty: —"Now?" —"Yes, now!" I answer him again. Then he embraces me and I embrace him with infinite love, penetrating He in me, and I in Him, and at that moment I return to the physical world».

ZOROASTRO

Note: a second part of "CHRISTMAS 2020" will allow us to better comprehend that the objective of Christmas is to reach the individual and collective APOCALYPSE, and with it the definitive triumph of the light of Christ over the darkness of ignorance.

This will be the title of a second part.

THE APOCALYPSE

The book of revelations

**Happy New Year!
12-27-2020 / 2021**

